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STILL WITH THEE.

Still, still with Thee when purple morning breaketh.
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

As in the dawining, o'er the waveless ocean,
The image of the morning star doth rest,
So in this stillness, Thou beholdest only
Thine image in the waters of my breast.

Still, still with Thee! as to each new-born morning
A fresh and solemn splendor still is given,
So does this blessed consciousness awaking
Breathe each day nearness unto Thee and Heaven.

—Harriet Beecher Stowe.

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SAN FRANCISCANS NOT UNIQUE IN SELF-SEEKING.

There are not a few persons, unquestionably, who look upon San Francisco as quite other and different from the other great cities of our country, and who ascribe to the peculiar character of her citizens the terrible condition in which she has been for some time.

There appeared in Scribner's Magazine for September an article by Thomas Robins, entitled "Epicurus in the West," in which it was said concerning the San Francisco not long past: "The individual was supreme. The public as the holder of an opinion or the sufferer from a wrong was hardly recognized The San Franciscan was largely lacking in public spirit. He viewed each new question as it arose, not as it would affect the man and contribute to the general good, but as it might affect his own personal welfare, convenience or pocket.

"There was much local pride in San Francisco, but there was no civic pride. This intense individualism made it difficult to organize and combine for any purpose, and especially when the citizen was asked to give up his ease or any of his smaller personal rights for the betterment of public administration. The forces of evil were not closely organized as compared with Tammany Hall, but the forces that should have made for good were never organized at all. Individualism seemed to induce a state of mind destructive to the power of cooperation."

It was said further concerning San Francisco in the article from which quotation has been made: "She neither loved righteousness nor hated iniquity. She was good humoredly tolerant of both."

In the Outlook for August the 31st there appeared an article on "San Francisco's Ferment," in which present conditions were set forth. In that article it was said:

"In most cities criminal acts are more or less confined to a certain group or class which does not affect society at large, but here graft has become an integral part of all institutions, public or private. From the small buyer or seller of house paints and merchandise up to the labor bosses, railway and Standard Oil magnates, there is a network of unlawful bribe-giving and bribe-taking. Public lands, forests, waterways, and railways are inextricably mixed in with grafting schemes, and officials work together hand and glove in amiable collusion. Graft evidently began before ever Abe Ruef saw the light of day, and has grown into a great facilitating lubricant which makes the wheels of life go round with such slippery ease that dishonesty has become the best policy. The individual or corporation that does not bribe goes to the wall; to bribe is the preservation of existence. If you are not selling, bribe some one to buy; if your goods sent on by freight do not come, bribe an official; and if you wish to go into criminal pursuits, bribe the powers to protect you and then share the proceeds with them. Graft is in the air and in every scrap of talk you overhear, from the hotel guest at the next table who quarrels with her young people as to who is more guilty, the bribe-giver or the bribe-taker, to the common laborer on the street. A well-dressed man hanging on to a strap in a car will burst out with—'I don't care a damn which side I take if I could only find out between now and Saturday which would pay best,' or another will attract your attention by raising his voice with—'Lord! he paid a hundred dollars slap down to the broker just for the introduction.' And again, to show you how every one is in it, a one-armed man of about fifty, who was apparently a builder or contractor, in a shabby suit of clothes incrusted in dirt, mortar, and paint, with the hand of his one arm black and grimy as if he had not washed in a week, said in enthusiastic tones to his more prosperous-looking companion, 'Give me two years more—only two years, and I'll have money enough to buy up the block next you,' naming a block on Market street worth probably a hundred thousand dollars."

The picture is not to any great extent over-drawn; and yet that San Francisco differs in any marked manner from the average American city of its size and commercial importance we do not believe. Life here in early years, it is true, had its special features and characteristics, and the impress which they gave and left is noticable even at the present time. But largely they who have for several decades been directing San Francisco's affairs and making her history are people with just such antecedents and training as the people of other parts of our country have had. Indeed many of them have come from those other parts of our country in the last quarter of a century; and they have not changed to any greater extent here than those have changed who remained in those parts from which they came.

How is it, then, that San Francisco has been lifted in the eyes of the world to the unenviable position of the most selfish, vicious and criminal city on the continent? All this is explicable when are taken into consideration the conditions into which the city was plunged by the great earthquake and fire in April 1906

In the reconstruction of the city there was opened up at once opportunity for the operation and manifestation on a large scale of that spirit of selfishness, that greedy commercialism, which has for several years been a marked characteristic of our American civilization. Not only in San Francisco, but near and far people began to ask themselves, What is there in it for me? How can I get a grip on the situation, and secure my share of the gain to be realized under the abnormal conditions in which the city is to be rebuilt? With many what they called their share included every dollar that they could get by any of the hooks or crooks of what are popularly called

"legitimate business methods." Others, as has been manifest, were of opinion that their share included all that they could get by any means, whether popularly termed legitimate or not. The main thing with them was to get all that they could get, no matter what the means or method. Today some of this class are far along toward the penitentiary, and others stand forever dishonored and disgraced in the eyes of all the world.

But the large majority of the persons who have brought San Francisco into a condition so terrible are not of the criminal class. They are in the main simply those who have reached out selfishly after the almighty dollar, whether on a large or on a small scale; and they are just such American citizens as are found in large numbers all over our land. A not insignificant number of these people have come into San Francisco from different parts of the coast and from all over the United States since the great calamity in April 1906. Many of them live in the more highly esteemed cities and towns about San Francisco bay, and work and operate in the larger city.

Who are they? What have they done? It is not possible to pick them out and spot them. They are the average American citizen; but it is possible to divide them into two classes and to set forth what they have done, to show how they have contributed to San Francisco's dire condition and unenviable position before the world. One class is composed of business men in all the avenues of trade, with large and small capital; the other class is composed of the workingman. Let no one conclude however that all business men are included in the one class, nor that all workingmen are included in the other. Far from it. But enough of each did set about the work of rebuilding the city selfishly, with so little regard for the interests of the other fellow, that in a short time San Francisco, because of them and other elements, was having a veritable hell on earth. A large number of the men who were using their capital in any way were seeking to make it bring them every cent possible, and their brains likewise; labor agitators saw a fine opportunity to push the demands of the workingmen for a larger share in the products of their toil; and, all in all, in a short time the stricken city was going through experiences which were as damaging as had been the earthquake and fire.

But what our people everywhere need to realize is the fact that it was not anything peculiar in the character of the people of San Francisco which brought about this terrible state of affairs, but something that is characteristic of our civilization, and which, in abnormal conditions such as prevailed necessarily after our great disaster, is likely to manifest itself, in all its terribleness, anywhere.

William Allen White of Kansas, writing last year in one of our leading magazines, said: "Society has moved far enough away from the jungle so that he who cripples and kills in the struggle for a mate is outlawed; but it is the problem of this generation and the next to civilize the conscienceless devil of malicious greed out of the hearts of men."

Mr. White said further: "The battle line of the race has moved far forward; we are nearer the eternal justice in this modern civilization, with all its selfishness and cruelty and ruthlessness, than we were when men came out of the forest, even though they lived there in a community of interest, and even though they were moved consciously by the interests of the common good in their simple relations of life, more strongly than we are in some of our more advanced stages of civilization. For the men of the forests had only the simpler relations of life. As life has broadened it has become more complex; our problem today is to establish that complexity upon the basis of eternal justice. Our problem is to let the primitive sense of partnership in men, which made the savage die for his clan, rise and dominate modern men, so that they will be conscious of their debt to humanity, and will devote to its partnership the passionate service that the primitive man gave to his fellows."

Yes, that is the problem—not San Francisco's problem only, but the nation's problem, the world's problem. Looking out on life as it is widely Alfred Henry Lewis wrote some months ago: "Leaving the world as it might be, I consider the world as it is. I find commercialism crowned; politics, prime minister. Two lessons are taught: get rich, get office. Those are the only targets worthy the aim of man." Exaggerated? Of course! But the graphic expression nevertheless of a truth! After scathing the rich man Mr. Lewis wrote: "From the rich man I crossed over to the poor man. I found him envying the rich man, and laying plans to rob him while calling him a robber." And then he says: "As I walked on I considered those preachers and lawyers and office-holders and work-folk and rich men and what others I had encountered. I measured up my fact gains. Everything—religion, commerce, government—was pivoted on self-interest."

The word pessimist is in the mind of some of our readers doubtless. And some one remarks: "At least the church is exempt from the charge 'pivoted on self-interest' " Is it really? Think only of the many divisions, its wickedly wasteful competition; the refusal widely, in all the light of the present day, to make the small concessions that are necessary to bring many denominations into practical unity and give the church effectiveness. This can be said in all truthfulness: Neither the church nor the industrial world can square itself with the principles and teachings of Jesus. And what is needed not only in San Francisco, but all over our land, in every walk and work in life, is more of the spirit of him who long ago gave his life on the cross on Calvary that the world might have life and have it more abundantly.

Now and then the world gets a glimpse of that spirit, and it never fails to crown those who manifest it— an earnest of what is in man at his best. For a short time it was manifest in San Francisco after the great disaster of last year, and the world marveled at it and rejoiced. It was hailed as a shining harbinger of better things for all mankind. But no sooner had the work of reconstruction been commenced than the spirit of brotherhood was found to be on the wane; and soon it seemed as if largely people were working under the banner of "every man for himself, and the devil take the hindmost"; and ere long the city had a real fore-taste of hell. And yet she had merely on a large scale, because of the conditions necessarily following a great disaster, what other cities of the country were having on a smaller scale.

A few weeks ago a steamer went down suddenly

in a collision on our Pacific waters. For hours in the chilling elements a sixteen year old girl at the risk of her own life kept the head of another, a stranger, above the water and saved her at last—although strong men, appealed to for help as they passed by, answered, "We have all we can do to save ourselves." Far around were sounded the plaudits, and jewels were presented the girl by an admiring public. The men who so answered were branded as acting dastardly. "Whoso shall seek to save his life, shall lose it," said Christ, "but whosoever shall lose it for my sake and the gospels, the same shall save it."

With now and then an exception, men instinctively, when they see any one standing in imminent danger of losing his life by accident by swift-moving train or otherwise, will spring to the rescue without thought of the risk to self. The world needs that spirit at all times, Christ calls for its constant manifestation on the part of all in all the associations of life.

Years ago an old Indian on the plains of the Northwest, influenced somewhat by the teachings afar of a missionary, sent a messenger to him to inquire whether there was not something other for him and his people than the wolf code of brute existence. Increasingly people are asking this question today as to the industrial world. There is a code other than this, and more earnestly because of San Francisco's sad experiences, will people seek it.

A TIMELY PULPIT UTTERANCE.

If the daily papers of San Francisco had been as outspoken for some time in the past against the aggressions and tyrannies, and the criminal acts perpetrated in the interests of organized labor, as several of them have been of late, the city would in all probability have been spared to considerable extent the reign of terror which it has been having.

We have been inclined at times to think that the ministry in its desire to reach and influence and win the workingman has not spoken always when it should have spoken. For this reason we were especially gratified to read the report in one of the Oakland papers last week of a Sunday evening sermon by the Rev. Dr. Dille, pastor of the First Methodist Church, in which there were some timely utterances. Dr. Dille said: "I am here to defend the right of a non-union man to refuse to join a union. I have no respect for the professional scab and strike-breaker, but a man has a legal right to refuse to join a labor union. The non-union man may make a fool of himself by not joining the union, but he has the same God-given right to make a fool of himself that you and I have, without being pounded to death by a club or starved to death by a boycott. If every man who makes a fool of himself were dead the undertaker would have to work overtime.

"Some labor leaders assert that all the ministry are the hirelings of capitalists and dare not speak a word in the interest of those who toil. This is a libel on the Christian ministry. The truth is that the one class most neglected by the church and ministry today are the rich. A large part of the thought and service of the average minister today is given to the working people. The leisure class need him but little. They are so self-sufficient that they make few drafts upon his services or sympathy. Then, the support, the devotion and self-sacrifice necessary to the maintenance of the Christian church come mainly from the working classes."

Continuing, Dr. Dille said: "People say the workingmen do not go to church. The trouble is that they do not know us Methodists when we have our Sunday-clothes on; they think we are all bankers and millionaires; but it is religion and not wealth that makes us look so prosperous. The fact is that a great majority of those who are connected with both the Protestant and Catholic churches are workingmen."

"Labor is receiving a larger share of the products of labor than ever before," said the preacher. "The wages of the workingman have quadrupled and his hours have been shortened by half during the last half century, and the report of the Senate committee on labor shows that the purchasing power of the average daily wage is now two and a half times what it was in 1840."

"Let us remember," said Dr. Dille, to the workingmen in his congregation, "that class hatred rears no factories. It only destroys what is already reared. It can fill no granaries, but it can hurl a fire-brand into those which enterprise and industry have already filled."

The Pacific believes in labor unions—in the right of the workingmen to organize for their own protection—but not in any such tyranny and lawlessness as have been rampant in San Francisco for many months. Let the unions purge themselves. The decent, law-abiding men in them will be held responsible if they do not lift their voices against such actions as have disgraced and damned San Francisco for some time.

"KEEP THIS A WHITE MAN'S COUNTRY."

This was the cry at Vancouver, British Columbia, last week, as the mob attacked the Orientals and damaged their property to the amount of thousands of dollars and threatened their lives in diverse ways. It was in the minds of the people of Bellingham, Washington, when a day or two earlier the Hindoo workers in the mills were mobbed and driven over into British Columbia. It has been heard in the South from time to time as the Negro has come in contact with the white man in ways provoking to the haughty Anglo-Saxon.

The Pacific is desirous that this should remain largely a white man's country. But the ways of the mob will not keep it such. Only obedience to the eternal laws of right and of God will accomplish it. God is not dependent on the white man for the accomplishment of his purposes for the world, and it remains to be shown whether this is to be a white man's country. All around the world it is to be a question of the survival of the fittest. And it is not unreasonable to believe that this may yet be a black man's country or a yellow man's country. This much is certain: it will be God's country.

Let the elements that think to accomplish their ends by mobbing innocent, unoffending people from other lands and races beware! Let the nation beware! God is not dead.

That the disgraceful actions in Vancouver were participated in by many American citizens is beyond question. In all probability the mobbing was instigated by members of exclusion leagues on the Pacific coast of the United States. It has been stated on good authority that men prominent in labor circles in the

state of Washington were in Vancouver at the time, and that they led in the demonstration. The thought was to show Baron Ishii of the Japanese bureau of commerce what they were not given opportunity to show him in Seattle because of his brief sojourn there. Perhaps the only thing that kept from such a demonstration in San Francisco was the fact that this city was so thoroughly cursed already by open rampant viciousness of one kind and another that the enemies of the Orientals feared that anything more would irretrievably ruin it.

A LOOK INTO SOME NEW BOOKS.

"I love my books! They are companions dear,
Sterling in worth, in friendship most sincere;
Here I talk with the wise in ages gone,
And with the nobly gifted in our own."

"China and America Today." By Arthur H. Smith. This is a timely book. It is to be hoped that it will accomplish that for which it is sent forth. The author says in his "foreword" very aptly: "Timely truths nowhere require more varied iteration than in busy America, where there is an unconscious consciousness of a destiny for which there is but slight provision, and of which there is yet a very inadequate comprehension. In his study of conditions and relations in this volume, "China and America Today," Dr. Smith considers those great changes which have been taking place in the Far East during recent years, and shows how these changes and others foreshadowed bear on the future of our own country. The consideration is under divisions as follows: The Occident and the Orient, The New America, Old China, A Great Race, The Brass Dish and the Iron Brush, The New Far East and the New China, America's Advantage and Disadvantage in China, America's Opportunities and Responsibilities in China. The circulation of this book widely will be for the good not only of the people of our own land but for those of all lands. Dr. Smith knows whereof he writes when he says: "The qualities which the Chinese have developed most successfully, and in which they are strongest, are those which the world most needs, and for which in the new era upon which we are entering there will be the widest scope, and for which also there is sure to be the richest and most permanent reward." A general perusal of the pages of this book would wipe out some of that Anglo-Saxon conceit which bodes ill for our future success and supremacy. Referring to the wide-spread assumption that control of the commerce of the Pacific Ocean will fall ultimately to America, Dr. Smith says: "But before this can take place there must be not only a revolutionary change in our shipping laws, but also a material abatement of our national self-conceit and superciliousness." The reading of such books as this on the part of the people on the Pacific coast who are agitating for more rigid exclusion of the Orientals would perhaps change their conceptions and attitude somewhat, and make them more willing to give those people "a square deal." But, that is what they will demand and have ere long, as this and other authorities indicate. [F. H. Revell Co., New York and Chicago; $1.25 net.]

"Savonarola: The Prophet." By W. H. Crawford. We have in this volume one of the best in the valuable "Men of the Kingdom" series. As we turn the pages which tell of this Prophet of Righteousness of olden times we long for some such influential voice in our own day and age. It is said concerning Savonarola: "Like the prophets of Israel and Judah, he came with a message divine. Amos and Isaiah had not stronger conviction that they spoke by the command of Jehovah." Concerning the scourging of the church which he proclaimed the author says: "The necessity for the impending scourge he saw in the unblushing immorality, widespread skepticism, and intolerable oppression of the times. The scourge, he said, would come upon all. The immoral literati he condemned as unsparingly as he did the corrupt contadini. He attacked the gambler of the palace, the parlor, and the club with as fierce invective as he did the dice-thrower of the streets. The money-lenders, with their unjust bargaining and cruel exactions, he denounced with scathing words. Children of the devil, he branded them. The democracy of Savonarola's preaching was apparent from the beginning. He threw himself with tremendous enthusiasm against the idea that there is one standard for the religious life, and still another for political life. In his philosophy and Christian teaching they were all one. Religious, social, and political life, all where one before God! What he wanted, and no thinking man heard him without feeling that what he wanted was right, was to bring Christianity down into the market-place, to apply its principles in society, and to bring political life into harmony with its standards. The skepticism and corrupt lives of the men recognized as leaders in the academy and in the government of Florence he condemned unsparingly." In graphic word pictures the author leads us down through the wonderful career of this remarkable man until we stand at that period of his life when the Cardinal of Siena sent word to Savonarola that if five thousand crowns were paid to a troublesome creditor of his he would undertake the recall of the edict of excommunication. Money could purchase almost anything at the court of Alexander, and the cardinal in all probability could have accomplished what he purposed; but the heroic Savonarola answered: "I should deem myself for more deeply banned were I to accept absolution at such a price." It is not surprising that such a man should at that age of the world come finally to a tragic end. Preacher of purity! Advocate of Justice! Apostle of Liberty! He served well the age in which he lived, and in his life there are lessons for all time. All who have the pleasure of reading this delightful narrative will feel that President Crawford of Allegheny College has made them his debtor in that he has sent it forth on its mission for good [Jennings & Graham, Cincinnati; Eaton & Mains, New York, $1.00 net.]

"The Industrial Conflict." By Samuel G. Smith. By sending forth these articles on present-day conditions in the conflict between labor and capital Dr. Smith of the department of sociology of the University of Minnesota has done good service for humanity. We quote a fine paragraph: "We have gone far enough on the road to wealth and power to linger a little by the way and take time for a more careful study of the whole situation. These workingmen may

be often mistaken; they may be often wrong-headed, but they are still fellowmen, and they are hungering for the human touch. Any business that will cultivate the human relation, that will feel and exhibit real sympathy with the men who are employed, and that assumes a fair share of responsibility for the success or failure of their whole scheme of life, will go far toward securing a loyalty which is so much desired and which is not easily found. The labor giant is awakened. He has thrown off the shackles of the past, and doubtless he has with the shackles, oftentimes broken lawful restraints. It is useless to seek to find by craft or convention new shackles. The giant can never be bound again. A working basis must be sought and discovered on the terms of equity to all parties. The employer wishes his workingmen to be sober, industrious, and faithful, but these qualities involve self-control, and that is only the result of high character. If employers want to see signs of soul in the workingmen, it is not enough for them to put their strength and their shrewdness into business; they must put their heart into business as well; nor must the employers be too anxious for the success of their business; they must be even more anxious for the success of society and the development of a sane and well-ordered community, and it will be found that not even justice is enough; there must also be the spirit of fraternity." In order that there may be more fraternity Dr. Smith allows labor leaders and employees to present in letters furnished him their sides of the problem and then comments thereon. We do not care to mar the work of either side or that of the author by what we could give in brief, but would commend the volume as well worth a place in the libraries of all who want that which is judicial and fair on the problems in our industrial conflict. [F. H. Revell Co., New York and Chicago, $1.00 net.]

"Races and Immigrants in America." By John R. Commons. This volume from the pen of the professor of political economy in the University of Wisconsin is one of the recent valuable contributions to the study of one of our great national problems. The author well says in the chapter on "Race and Democracy": "It is not enough that equal opportunity to participate in making and enforcing the laws should be vouchsafed to all—it is equally important that all should be capable of such participation." Without equal opportunity before the law, and equal ability of all classes and races to use those opportunities there is either legal oligarchy or actual oligarchy disguised as democracy. If the first is lacking there is legal oligarchy; if the second, there is actual oligarchy disguised as democracy. In the interests of our democracy Professor Commons proceeds to write then on: Colonial Race Elements, The Negro, Nineteenth Century Additions, Industry, Labor, City Life, Crime and Poverty, Politics, Amalgamation and Assimilation. Such is the condensation throughout that a large amount of information of high value is packed into the 240 pages of this volume. We learn considerable therein of the different races and peoples that make up our American republic and of the conditions and problems which their coming have brought about. Professor Common's book is a history, as well as a study of some of the great problems which confront the nation. [The Macmillan Co., New York, $1.50 net.]

SEEKING THE COMMENDABLE.

Mr. W. E. Curtis, the noted correspondent of the Chicago Record-Herald, is of the opinion that much good would result if the socialists and others who are constantly denouncing the greed of corporations and the heartlessness of the rich would seek for examples of the good they have done instead of the evil, and commend it as worthy of emulation. Mr. Curtis is a writer who tries to keep some of the good features of life before the public. Not long ago he wrote concerning the Amoskeag cotton mills at Manchester, N. H., and told of the sympathetic and harmonious relations which existed between the company and its operatives. More recently he wrote concerning the Proctor marble work's corporation in Vermont that it is another conspicuous corporation that is not soulless, and that there is found at Proctor an array of workingmen who are satisfied with the treatment given them and are glad to promote the prosperity of their employers.

It is worthy of note that the Proctor marble works are run on the "open shop" plan. It is stated that some of the men belonged to unions before they went to Proctor. But there are no unions in Proctor; several attempts to organize them there have failed.

In one of his articles, in which he shows the harmonious relations existing between employers and employes, Mr. Curtis says: "If the newspapers were to print the kind and charitable acts men do, under sensational headlines, and hide the horrors, the crimes and the injustices of mankind in the most obscure columns, there would be less misery and people would imitate the good rather than the bad they do. When I asked the superintendent of the Boys' Club, which E. H. Harriman is supporting down on the east side of New York, what was the worst influence the youngsters of that section were exposed to, the romptly replied, 'The Yellow Journals.' Are they worse than the saloons? I enquired. 'Infinitely worse,' was the reply, 'because they give the boys the suggestions concerning crime, vice and mischief they never would think of otherwise, and make heroes of criminals and the vicious. Everybody loves notoriety. There is a fascination about seeing your name in print, and down among our population here a man who is written up in the newspapers, particularly if his picture is printed, ranks as a hero regardless of the reasons for publication. This effect is stronger upon boys from twelve to fifteen years of age than at any other time of their lives, and therefore the yellow journals which devote their columns to the publication of sensations exercise the most pernicious influence we have to deal with."

"A CALIFORNIA MACEDONIA."

The California Independent, published at Los Angeles in the interests of several denominations, but principally for the Methodists, and whose editor-in-chief is a Methodist, had an editorial last week under the foregoing caption. We were delighted with certain statements along toward the end of the editorial —coming as it did from a Methodist source. We wondered whether the millennium had dawned. The editorial is quoted here in order that our readers may joy and rejoice with us. And many will, when they read the closing utterances of the editorial, and consider the fact that they are so unusual in anything

bearing a Methodist stamp. But the world moves. The Independent said:

"It was not a vision, but a voice. It came over the telephone. 'Can't you do something to get a preacher of the gospel to go to Palo Verde?' Where is Palo Verde? The newest white settlement on the tawny Colorado river, fifty miles north of Yuma. Californians are land hungry. If government land was offered on Mars or the moon there are people in this State who would get busy making flying machines. The great Blythe estate, with 40,000 acres of the richest land out of doors, lies there beckoning the thrifty settler. This great ranch lies in the arms of another 60,000 acres of the same kind of Nile valley soil and the people found out a few years ago that this was owned by the government and not by the ranch. They started there and homesteaded it. They are pioneers, but if they stay long enough they will be milionaires, for it is another Imperial valley, with something to boot. Hundreds of families have been there several years and the living Word has been dealt out to them more sparingly than if they had settled on the Congo. Just last week we had a conversation with the stage driver and he related how on the Sunday previous the brave schoolma'am, indignant at the evidences of neglect in religious things, resolved on a Sunday-school. No place to hold it but in a saloon. And into the saloon went the brave girl and her school. In the back end sat six men and their bottles. In the front the gospel hymns rolled out their melodies. The bottles disappeared, the drinkers joined the Sunday-school class.

"What a shame on our California churches and missionary societies! To neglect our own people in their need to build churches ten thousand miles from home and let our Sunday-schools go into a saloon. Palo Verde is not the only Macedonia. All through Eastern Riverside county and San Bernardino county are towns, camps and settlements as destitute of the gospel as the steppes of Russia. In Coachella valley the town of Coachella has a Presbyterian church pastorless. At Thermal, four miles away, the Baptist minister built the church with his own hands, and has to work by the day to support himself. Other settlements have not a sign of service, or hear the voice of a preacher. On the Santa Fe line to Needles the situation is somewhat the same. Weak and ineffectual efforts are made by single denominations. One church cannot save California. But all together might. A working union of the churches would put a good man on every one of these outposts of our civilization and let the Methodist, Presbyterian, Baptist, Congregational and Disciple dollars roll into the same fund to sustain the work, no matter who does the preaching. That would be an example of Christian union that would cause angels to smile and the world to rejoice."

"Sustain the work no matter who does the preaching!" That is fine. And now if the California Independent can only bring the Methodist brethren all over the State to that platform, the horrid notion that every town and village and hamlet should have a Methodist church will be a thing of the past.

Education is the sum of the reflective efforts by which we aid nature in the development of the physical, intellectual, and moral faculties of man, in view of his perfection, his happiness, and his social distinction.—Compayre.

DO ADVERTISEMENTS LIE?

This is a question asked in a recent number of The Cumberland Presbyterian. We answer unhesitatingly that many of them do.

Collier's Weekly started not long ago a crusade against the advertising of poisonous and alcoholic patent medicines in the religious papers. This led to a discussion on the part of The Cumberland Presbyterian and Collier's as to compounds "dangerous" and "fraudulent." In an open letter to the editor of Colliers's, the Cumberland paper said:

"As to those which are fraudulent. Just what do you mean by that word? I presume that you mean that the advertisement represents the article advertised as being other than it really is, or else that the advertisement is so shrewdly drawn as to make on the average mind an impression which is not necessarily involved in the words themselves. If this is your interpretation of fraudulent as distinguished from dangerous, I agree with you that many medical advertisements are fraudulent, but so are many other advertisements, and in my judgment this is true of about ninety-nine hundredths of all advertising. I am confident that I have seen as gross misrepresentation in the advertisement of Bibles as in advertisements of some of the bottled stuff in which you are particularly interested. Of course we will agree that the Bibles would do no harm even if misrepresented, but we are talking now only about things which are not to be classed as dangerous.

"The truth is that all modern advertising seems to be based upon the principle that goods must be misrepresented. Practically all goods of the same class are advertised as being the very best of their class. There is no reason why we should object to a catarrh cure making extravagant claims about itself unless we also object to the extravagant claim made by other articles. I am not defending the method. Personally, I am satisfied that I would be a miserable failure as an advertising agent of anything. I despise the 'play to the galleries,' the effort to 'make an impression' which is not strictly true, butI insist that it is but just that we should not condemn one class for a method which is condoned in others."

In its issue for August the 29th, The Cumberland Presbyterian prints an unsolicited contributed article in which some of the advertisements in Collier's are examined. The article is by Sidney A. Reeve of New York, a well-known writer on economic subjects. The writer asks as to Collier's: "How many of their advertisements are palpably untruthful?" and says:

"Of the advertising space in the particular number of Collier's in question, some forty per cent is devoted to the announcements of educational institutions. These form a special class, usualy confined to one season of the year, and in a few journals forming a perceptible fraction of the whole, as in Collier's. This special class comes nearer to the ideal in advertising, as a mere announcement of fact, than any other. But how about the rest?"

Then follow quotations from advertisements as follows:

"The voice of the phonograph is more versatile than even the human voice."

"If low rates are an inducement, you will make a western trip this summer."

"Best food for men, women and children."

"It is the 'only' jack which can be used with absolute safety, certainty and quickness."

"The —— is the only fastener which absolutely cannot slip."

"The lowest priced boat-motor ever sold."

"Service and equipment unsurpassed."

"Everything the best."

"Coolest location."

"The finest summer-resort hotel in America."

"Adirondacks' most favored resort."

"Absolutely fireproof. Service unsurpassed."

"The watch by which the progress of this remarkable age is timed."

"Easier, better made, than any other."

"Finest hotel on the Great Lakes."

"500 second-hand wheels as good as new."

"The most sensational performance ever accomplished by a motor-car."

"No more exquisite pledge of hospitality can be offered than ——. Price, ten cents."

"The first and only car at its price."

"As an investment nothing is safer than a diamond. Twenty per cent annual increase in value."

"This gun is unsurpassed."

"Perfect in detail."

"The only parrot in existence which imitates the human voice to perfection."

"The ideal fire-protection."

"We pay you six per cent for the privilege of helping you get rich."

"It is the very latest idea."

"Largest equipment; lowest prices."

"Most of that soreness and irritation you feel after shaving is caused by your brush."

"My instruction is unequalled."

"After graduation you will know everything about a watch."

"Rust positively prevented."

"The only complete paint text-book ever published."

"Beautifies without injuring the skin." (Said of a complexion powder.)

"We make the most efficient ——."

"Swiftest, most powerful, efficient and reliable engine on earth."

"Nothing affords better opportunity for men of small capital."

"You don't know it's winter if you use —— heaters."

"Best and most up-to-date methods."

"The very highest quality."

The comment of Mr. Reeve is:

"These statements cannot be proven to be untrue; but by the laws of probability they are untrue. They are of that superlative form of expression which serious, careful and acurate men habitually avoid using, both because it is rarely true and also because it does not beget confidence. We do not believe that these statements are true. Many of them are mutually contradictory. We doubt if more than a small fraction of readers believe that they are true. We doubt if Collier's itself believes they are true.

"Yet they appear in sixty-odd per cent of Collier's advertisements, exclusive of the educational ones; and even in the latter there are many. More than that, Collier's own statements in their advertising pages concerning these advertisements contain the same sort of superlative statements, which neither they nor anyone else can know to be right. There also appears a large picture, said in the advertisements to be a photograph, which is as palpably a made-up fake as was the one of Mr. Fairbanks' birthplace, which Collier's so ridicules as dishonest. The promise of twenty per cent annual increase from a certain sort of investment, which appears among these advertisements, is a very close parallel with some of the promises of returns from mining stocks which Collier's has condemned in thorough indignation.

"We have no disposition to argue that these advertisements are equally injurious or immoral with the patent medicine frauds. But they are palpable lies, as The Cumberland Presbyterian calls them, none the less. Their palpability is their sole defense from being regarded as grossly immoral.

"The principle underlying all these advertisements —medicinal and otherwise—is an old one. 'Let the buyer beware!' When once that principle is abandoned and the publisher undertakes to stand between the buyer and the advertiser, guaranteeing against all misrepresentation, a long and arduous task of reform has been cut out. Modern advertising will be unrecognizable as such, when the reform is accomplished."

THE PASSING OF THE ITINERANT SYSTEM.

The Religious Telescope, the representative of the Church of the United Brethren in Christ, states in an editorial on "Evolution in Itinerant Methods," that there is not very much left practically of the itinerant system. We quote:

"Methods of work must change as conditions change. An itinerant is a journeyman, and an itinerant church is one whose preachers journey from place to place, carrying the message of the gospel. Such a plan is best suited to pioneer work. The people in a sparsely-settled country are far apart, are deprived of preaching services, and if reached at all by ambassadors of Christ, the itinerant plan must be followed. Churches which were not itinerant by profession have been so in common practice where circumstances demand that kind of work.

"When a second and third generation of people have taken the place of pioneers, settled homes, and occupied territory, itinerating is made less extensive and less necessary. There is no journey work to be done by the pastor of a strong station, except it be the journeys just after conference. The moving of preachers from circuits is comprehended in the itinerant plan, but this, too, is rapidly pasing out of use. A conference which, twenty years ago, changed all of its pastors in every period of three years, and two-thirds of them in two years, and moved half of them every year, has now found a better way. Indeed, some of our pastorates are so settled that the same man serves a congregation eight, ten, twelve years, or more. Practically, we have cut off the second end of the time limit.

"Bishop Mills made the statement at a conference recently that United Brethren pastorates have been increasing in length, and pastorates in some other churches which are not itinerant have been decreasing in length, so that our preachers are staying about as long in one place as those of any other denomination. Dr. William McKee, whom all our people know to be level-headed, and to draw logical conclusions from figures, introduced a resolution in his conference which met with unusual favor, so far as any expres-

sion was given. It was in approval of the lengthening of the terms of our pastorates. In its support he said that the preachers who were continued in the same place year after year were not only doing better work and having larger returns than those who are changed every year, but that each one of their years is better than the preceding. They are not only surpassing others of shorter pastorates, but are outdoing themselves. It could not be otherwise with a growing preacher and a sensible congregation.

"In some of our large city churches it takes a new man a year to acquaint himself with the field. If one is sent back for the tenth year, he has the advantage of all past experience. He knows his men; he knows the condition of the church; he knows those whom he wishes to reach. He can go right ahead with plans and the execution of plans, and do a lot of things while a new man would be getting ready to get started. Practically, itinerancy is left for frontier districts and for the minority who move after an annual conference. Official boards are free to express their preferences to the superintendent concerning the men for their pulpits, and their wishes are generally respected. The time is not far distant when an annual conference will put its seal of approval on the agreements that pastors and people have made before the conference session begins. Changing conditions make such a plan logical, and it will be but an extension of what is already at work in the stronger congregations of our annual conferences."

When the negotiations for the union of the Congregationalists, the United Brethren and the Methodist Protestants, were begun, it was stated by some of the leaders among the United Brethren that many of the larger churches had been practically selecting their pastors for many years. It was seen, after brief conference, that the remnant which was left of the itinerant system, all that the other denominations wished to preserve, would be no barrier to union—and that in its present-day working form it might be made beneficial among not a few of our Congregational churches.

So earnestly have different denominations been seeking the best methods during the last few decades that all persons who of late have been looking into their actual working methods have been finding marked changes in the features which theretofore had distinguished them. Some persons will not ascertain these things until they get to heaven, but it is to be hoped that enough will do so before that time to make it possible to bring together many of the denominations in a real unity. More than anything else, it is ignorance of one another that is keeping several of the denominations apart at the present time.

It was shown in The Pacific several months ago that the United Brethren and Methodist Protestant bodies are practically as democratic as the Congregationalists are; that they differ considerably from the Methodist Episcopal Church; but the latter is much more democratic than it was a half or even a quarter of of a century ago. As to the itinerant system, it may be said, all the larger churches have paid no attention to that for several years. They select their own pastors, and the bishops appoint those whom they select.

COMMENDABLE ACTION AS TO TRI-CHURCH UNION.

Action of the First Congregational Church of Berkeley

The plan of union between the Congregationalists, the United Brethren, and the Methodist Protestants had consideration by the First Congregational Church of Berkeley last week, Professor Nash of Pacific Theological Seminary speaking at some length concerning it. A committee consisting of the Rev. Dr. J. McLean, of Pacific Seminary, Prof. C. B. Bradley of the University of California, Mrs. C. A. Kofoid, Dr. Thomas Addison and the Rev. Dr. W. H. Hopkins, the pastor of the church, was appointed to draw some statement to be presented to the church this week for consideration; and, it was hoped, adoption.

The committee framed the following:

"Believing that the number of Christian denominations is far too great, that their fields overlap, that much of their energy goes to waste, and that their occasional jealousies and frictions hinder the Kingdom's progress, we rejoice in every wise step taken to bring Christian communions into closer fellowship, and, if may be, into such organic union as shall help us to the ultimate goal of the unity of the Spirit.

"We thank God and those men faithful to His leading who, serving their denominations well, have brought the United Brethren, Methodist Protestant and Congregational Churches so far on the good path to Tri-Church Union. And we believe that this work should be furthered in all good ways, even by such sacrifice—save in principle—as the best judgment of the hour may urge.

"Nevertheless we recognize the largeness of the problems, the length of the labor, the differing views of able and consecrated men, and the possibility of a union which, leaving outside many of our strong churches, would add bitterness without gaining compactness.

"We would therefore hereby express the hope first that the National Council of the Congregational Churches of the United States, at its meeting in Cleveland, may, without dividing our forces or endangering our principles, move toward some prompt consummation of this tri-union plan; or, if this be impossible, secondly that the council may cordially approve the greater steps already taken in the movement, and bend itself to the work of making straight the way, so that, we, the Congregational company, may at a later date become with these two friendly churches one body in Christ."

The Pacific goes to press a few hours before final action is to be taken thereon by the church. But we have no doubt as to what that action will be. It will be favorable.

Action of the Bay Association.

The Tri-Church Union matter came up for consideration at a largely attended meeting of the Bay Association in Alameda on Tuesday of this week. Mention having been made there of the work of the committee of the First Church of Berkeley, request was made that its report be read. Such was the favor with which it met that when the matter came to a vote it was adopted as the sentiment of the Association by only two opposing votes.

We have space for only a few words concerning the discussion of this important issue. President McLean noted the fact that opposition was coming to this movement mainly from the large, rich, flourish-

ing churches—churches perhaps not needing it, when only they themselves are considered; and the wonder was whether they were not looking at it somewhat selfishly, at least with not that considerateness which real brotherhood demands.

It was also brought out in the discussion that the Congregational leaders who are opposing the movement came to considerable extent from the Method ist Church. And yet none of them have been able to show that the plan involves any such authority as there is in Methodism. Their fears that they may get back where they once were seems to have clouded their judgment.

We believe that it was shown conclusively in The Pacific several months ago that the autonomy of the local church is neither destroyed nor endangered by the Chicago plan of union. We hope and pray that the obstacles now in the way will be found to disappear as the National Council prays over and deliberates on this important question—just as they have disappeared under the influence of the Spirit from time to time in the past when the representatives of the different denominations met in committee and council. But as a last resort let the movement be toward some future consummation of the union. We cannot believe otherwise than that God wills it.

Among the Churches.

California.

San Francisco, First.—The evening attendance reached 103 last Sunday, the highest it has been since the disaster in April of last year.

Pasadena, Westside.—This church rejoices in that its call to the Rev. Dr. Loba of Evanston, Illinois, has been accepted and that he will enter on the work at an early day.

Porterville.—Rev. W. H. and Mrs. Cross of Berkeley are spending the month of September in Porterville. Mr. Cross is supplying the pulpit there till the arrival of the new pastor, who is expected about October first.

Burlingame.—Steps have been taken for the purchase of a lot in this suburban place so that a church building may be erected ere long and an organized church grow out of the Sunday-school which has been maintained for some time. The lot fixed on will cost $2,750.

Berkeley, Park.—The church made a larger offering for foreign missions this year than ever before. Perhaps this can be accounted for from the fact that its beloved pastor, the Rev. F. M. Price was for many years in the foreign work. At the last communion service one person was welcomed into fellowship.

Oakland, First.—The Rev. C. R. Brown was in his pulpit last Sunday after a vacation of eight weeks, a part of which time was spent in the mountains, by himself and wife, far distant from all human habitations. It was a rest much needed after a year of strenuous work. The summer and vacation congregations were the largest the First Church has had for many years.

Fitchburg.—The Rev. Griffith Griffiths has been in charge of the work in this field for a year and a half in connection with Market Street Church, Oakland. Such has been the growth that a resident pastor who can give all his time to the work is needed. Mr. Griffiths has presented his resignation, and some one will be called at once. The outlook for a strong and influential church is excellent. The pastor will be paid a salary of $1,200, three-fourths of which will be contributed on the field. The church is so far distant from the churches of Oakland that its field will not be interfered with in any way by the centralizing tendency.

San Diego, First.—Friday evening of last week a farewell reception was given the Rev. Clarence T. Brown and family who leave this week for Hinsdale, Illinois, to which place Dr. Brown has accepted a call. Dinner was served in the dining hall of the church, 200 of the members of the church being present. The pastor and wife were presented a beautiful painting of Point Loma, the gift of the Sunday-school. The San Diego Sun says: "Mr. Marston spoke fitting words on behalf of the church, noting particularly the beautiful character and influence of Dr. Brown, after which the pastor replied in words which will long remain in the minds and hearts of his listeners. In all probability no pastor ever came to San Diego who carried away with him the love and admiration of his people more than does Dr. Brown, and his influence and inspiration among them has been such that it will remain long after another has taken his place in the pulpit."

Long Beach, Plymouth.—The Rev. R. B. Larkin, the associate pastor has tendered his resignation. It came as a great surprise. Mr. Larkin's work has been universally acceptable. The following from "an appreciation" by the Christian Endeavorers is indi ative of the general feeling: "Mr. Larkin has been to us a friend whose sympathy and interest were unfailing, and he has awakened us to a truer conception of the real things in life. His own strong, true spirit will ever inspire us to be loyal to the highest and best that we know, and we feel that the greatest tribute we can offer to him is that of faithful endeavor to attain the possibilities he has seen within us. We deeply regret that our personal contact with him must cease, but his wholesome and uplifting personality will ever be a stimulating influence among us, and we rejoice in the larger vision he has opened to us." It is Mr. Larkin's intention to put into effect a purpose cherished for some time to devote a year to further study and preparation for the work of the ministry. . . At the recent communion service six persons were received into the fellowship of the church, two on confession. The Mission Study Class took a trip recently to Los Angeles to visit the various foreign quarters and to make a study of the mission work done therein. Interest in missions has been increased thereby.

Washington.

Cathlamet.—The Rev. William Snape, who has been pastor at Kennewick for some time, has ac-

cepted the call from the church at Cathlamet and is at work.

Port Angeles.—The parsonage, which was well under way before the Rev. George N. Edwards went to Seattle to take the place of assistant pastor of Plymouth Church, will be completed soon.

Bellingham.—A good attendance is anticipated for the State Association which meets here on Tuesday, September the 17th. Among the topics for consideration are: What Modifications of Congregational polity Are Desirable? The Present Outlook for the Union of the Three Denominations; The Relation of the Churches to Teachers; The Relation of the Churches to Students—these subjects being presented by a professor and a graduate student of the University of Washington; The Opportunity and Obligation for Organized Work in Our Churches; Individual Work for Individuals—considered by laymen; The Problem of the Country Churches; Missionary Training in the Churches—by women from four denominations. The Rev. Dr. Samuel Greene of Seattle, who returned recetnly from a trip to China and Japan, will speak on "A Tour Through China and Japan." Superintendent Scudder will present "The Outlook in the Home Missionary Field." The Rev. David Beaton of Chicago will give two addresses, one on "A Scientific System of Moral and Religious Education;" the other on "Fatherhood and Citizenship; Motherhood and Education." Considerable time will be devoted to Biblical expositions. All in all, a fine program has been arranged and an inspiring time is expected.

NOTES AND PERSONALS.

Superintendent Singer of the Sunday School & Publishing Society suffered a relapse a few days ago, and at last accounts was in a very critical condition in the sanitarium at St. Helena.

The editor of The Pacific leaves this week to attend the Washington Association at Bellingham next week, and expects to go thence East and to be in attendance at the American Board and National Council meetings in Cleveland.

A Southern California item gives the names of persons who expect to attend the National Council. From Northern California the following named persons plan to be in attendance: Professor Nash, the Revs. H. M. Tenney, George E. Atkinson, W. W. Ferrier, and Messrs Arthur Arlett and E. T. Leiter. From Washington the Rev. Dr. E. L. Smith of Seattle will go; as to others we are not informed.

All the reading matter in The Pacific this week up to the item about Mayflower Church at Pacific Grove was written by the editor. Three of the articles, the one entitled "Do Advertisements Lie," and the one on "The Passing of The Itinerant Ssytem," and the one on "A California Macedonia," are in the main, however, made up of excerpts for which clippings were used. But with slight exception all the words in the other articles, even the quotations, were written by the editorial pencil or pen. All this along with the business affairs of the paper have made it a busy week. For a large majority of the issues of The Pacific for the last ten years the editor has written from six thousand to eight thousand words in addition to attending to the business end and doing the proof reading a great deal of the time. It has been an arduous work, nevertheless a pleasant one. The press is a great influence in this age of the world. In no other channel can a man make his life count more for good.

JOTTINGS.

Pacific Grove and the Mayflower Church.

"What's in a name?" If Shakspeare meant, by this rather scornful question, to tell us that there's nothing in a name, then for once, at least, he stumbled. There's a great deal in a name sometimes—and this is one of those times.

There is poetry in that name, "Mayflower;" there is history in it; and thus there is real inspiration in it. We New England boys feel a glow of returning youth as we remember how we hunted for the May flowers (trailing arbutus) as soon as the closing days of April melted the last snowdrifts away. As fair as it was lowly; as fragrant in its blossoms as it was rough and hardy in its trailing stem, it might well be for us a picture of a true church of Christ. "Enduring hardness" in this evil world, but holding humbly on to life and growth and sweetness and beauty. And the old historic ship was not ill-named after such a flower. Let us forget that she was afterwards prostituted to the uses of slave-dealers; let us forget that she carried in her cabin as master a bribed and cruel grafter of the olden time; nevertheless, she had in the heart of her some royal souls, and she cradled on the deep the infant form of the freest and the mightiest of the nations of the world. She landed on inhospitable shores not simply 101 heroic men and women and children, but "a church without a Bishop and a State without a King."

It pleased me to see how our brethren at Pacific Grove were feeling the inspiration of their name. One of them seemed to me to be just a trifle jealous—kindly so—because one of our younger San Francisco churches had followed their example and taken the same title. But there can't be too many Mayflowers if they will all walk as worthy of the name as does this one.

I confess to a glad surprise in what I found there; for the first impression of this church made upon me, fifteen years ago, as a weakling that needed to be coddled and helped had not been effaced. I found it housed in a very attractive sanctuary, with accessory rooms, which are to be doubled in capacity immediately. I looked from the platform on an audience that should be to any speaker a summons and a help to do his best in declaring the whole counsel of God. I found a fine Sunday-school, with large Bible classes. I find that the church has 140 members, of whom no less than 34 were added in 1906. I found the Christian Endeavor meeting large and earnestly responsive.

Though a stranger, seen by most of the people for the first time, I found such a hearty welcome, such listening ears and eyes, such willing hearts and helping hands, such warm invitations to come again, as have left me rich in delightful recollections. They have had from the very beginning the custom of setting apart for benevolences a tithe of all that comes

into the church treasury, and this is divided among the seven societies, according to fixed percentages. But, like the godly in Ancient Israel, they make free will offerings over and above the tithe, and that for our work among Orientals in this State amounted to $69.00; and nothing pleased me more than the appreciation and warm affection in which their pastor, Brother Goodell, is held.

W .C .P .

THE SOUTHERN CALIFORNIA ASSOCIATION.

The General Association meets with the church at Riverside on October 28th to 31st. The date is defered so that reports may be given from the National Council meeting at Cleveland, from October 8th to 17th.

Our delegates who will attend this great gathering are: Rev. Drs. R. R. Meredith, Wm. Horace Day, and Geo. E. Soper, president of the State Home Missionary Society, Secretary John L. Maile, Dr. F. R. Burnham, Rev. J. H. Cooper, and Rev. Wm. Davies.

Much prayer for the right guidance of the great affairs considered at the National Council surely is in order.

J. L. M.

WOMAN'S HOME MISSIONARY UNION.

Through the courtesy of Mrs. Mills, our annual meeting will be held at Mills College, Thursday, September 19th. Sessions, 11 to 12:30 and 2 to 4.

Addresses by Rev. L. D. Rathbone, Mrs. Hoyt, recently of Grand View Academy of Tennessee, and Mrs. Bidwell, friend and teacher of the Rancho Chico Indians.

From San Francisco, take Oakland Broad Gauge on the hour to Sather Station, then the California R. R. electric cars for Mills College.

From Oakland, take Haywards electric cars from 12th and Broadway at 25 minutes past the hour, change at California R. R. Junction. Or, take Oakland local train at 30 minutes past the hour to Sather Station. Then change to California R. R. electric cars.

Be prompt, and plan to remain through the afternoon sessions.

We anticipate a day of unusual interest and pleasure, and it is hoped that a large number will accept the cordial invitation extended to every one. Let us be prompt in our attendance and plan to remain till the close of the afternoon session.—L. P.

THE ETHICS OF MONEY-MAKING.

William Jennings Bryan.

We cannot much longer delay consideration of the ethics of money-making. That many of the enormous fortunes which have been accumulated during the last quarter of a century are now held by men who have given to society no adequate service in return for the money secured, is now generally recognized. While legislation can and should protect the public from predatory wealth, a more effective remedy will be found in the cultivation of a public opinion which will substitute a higher ideal than the one which tolerates the enjoyment of unearned gains. No man who really knows what brotherly love is, will desire to take advantage of his neighbor, and the conscience when not seared will admonish against injustice. My faith in the future rests upon the belief that Christ's teachings are being more studied to-day than ever before, and that with this larger study will come an application of those teachings to the every-day life of the world. In former times men read that Christ came to bring life and immortality to light and placed the emphasis upon immortality; now they are studying Christ's relation to human life. In former years many thought to prepare themselves for future bliss by a life of seclusion here; now they are learning that they cannot follow in the footsteps of the Master unless they go about doing good.

The Home.

Life, believe, is not a dream
So dark as sages say;
Oft a little morning rain
Foretells a pleasant day.
Sometimes there are clouds of gloom,
But these are transient all;
If the shower will make the roses bloom,
Oh! why lament its fall?

CHARLOTTE BRONTE.

THE CHEERFUL MAN.

What a boon he is in everybody's life! Like a bright sunrise and a gentle south wind, coming together on a winter morning, he is to all who cross his path. He brushes cheerily along, knocking grief and disappointment out of his path and leaving it fringed with flowers. Such a man is worth a great deal to the world—more than all his money, his wisdom, or his ambitious schemes. People feel a sort of pleasure in just seeing him coming down the street, and when they meet him there is not a cloud in sight.

Such men are a blessing to a town. They make one feel that the town is growing, is getting more beautiful,— more than a place just to eat and sleep and make a living in. Sometimes one doesn't meet such men, and then he feels that the town is degenerating, that things are going wrong, and that the evil spirit is trying to put a little malice in his heart, and he goes home and meets his wife's smile with a feeling of suspicion.

A cheerful man doesn't realize the amount of good he is doing in the world. But it is his nature and he cannot help it. Heaven has picked him out as one of its angels, and he is faithful to his mission. Every day some fellow has been made happy by his pleasant smile and his genial "good morning;" and if one has a bit of business with him it passes by very much like an exchange of compliment.

To be cheerful may not be so great a duty as to be honest or unselfish, but it certainly widens the radiance of these virtues.—Ohio States Journal.

OVERSTRAIN.

There are many individuals in this busy, busy time who are keenly conscious of sins against prudence in the way of overstrain, and yet can see no better way—can find no place to leave off any of the

work and worry. There are family cares, social duties and church obligations. None of these should conflict, but at least they overlap, and when night comes, brain and body are tired—there seems to have been no moment left to think one's thoughts and let one's soul grow. The results are breakdown, and the enforced rest of an abused organism. How much better it would be to take things easier—do a little less, and keep it up longer; and yet hard to make the change! It is difficult to draw the dividing line, but under these circumstances it is a good idea to make a comparative statement of the real duties which proceed from the fear of God, and the artificial ones which are imposed by an undue regard of man. If written side by side, and itemized carefully, I think it would be surprising to see the difference in the length of the columns. To a great extent one's duty to God can only be expressed by one's service to one's neighbor, and yet service is distinct from slavish deference to what "folks might think" — the real motive power in many lives.—Sousie Bouchelle Wight, in The Interior.

GOOD TIMES FOR CHILDREN.

On the plea that children should have good times, some parents allow their children to do exactly as they please—play in the streets, stay out nights, squander their money, or do whatever else they like.

This is a poor sort of generosity. It has pain and penalty in it. Children should be taught the things which will help them when they grow up. Idleness and night carousal won't help them.

Children should be trained to be little men and women, learning how to take care of themselves and to conserve their own best interests while they are young. No childish or foolish ideas should be put into their heads only to be abandoned when they have outgrown them. Children remember everything they have been taught. See that they are taught things worth remembering .

In these days of prosperity many children are given too much spending money. They buy useless or hurtful stuff, and form habits of dissipation that will injure them forever.

There are parents, too, who are slaving themselves to death and denying themselves comforts to amass fortunes for their children. Fortunes are good, perhaps, but some other things are better. Habits of truth, industry, frugality, self-denial and religious devotion bequeathed to them by loving parents are a hundred fold superior to a stock of money or extensive real estate.

The good times of children should be of the variety that last through life. Correct ideals in youth insure steady enjoyment in age. The father who fences his home around with God's commandments, and lights it up with domestic comforts and excellent pleasures, and who anchors himself to his own home as the shrine of his supremest delight, is sure to exert upon his offspring that kind of inspiration and restraint which make for solid hapipness and save from dangerous tendencies and practices.—Michigan Christian Advocate.

The object of education is the realization of a faithful, pure, inviolate, and hence holy life.—Froebel.

The Quiet Hour.

Why fear to-morrow, timid heart?
Why tread the future's way ?
We only need to do our part
To-day, dear child, to-day.

The past is written! Close the book
On pages sad and gay;
Within the future do not look,
But live to-day — to-day.

'Tis this one hour that God has given;
His now we must obey;
And it will make our earth his heaven
To live to-day — to-day.

WHEN THINGS GO WRONG.

It is an easy thing to be kind and pleasant "when we feel like it." When the mind is at ease, the body in full vigor, the conscience at rest, how natural and easy it seems to speak kindly, to smile cheerfully, and to look at the bright side of things. Some people call this religion, and think it is the only genuine article. Surely this is a mistake. This kind of amiability is simply the result of bodily fitness, and may exist with little or no real piety. The amiability that counts is different to this. It is all this is—and vastly more. A touch of indigestion, a twinge of rheumatism, a trifling annoyance puts this kind of amiability to flight. The smile disappears, the kind word dies, the outlook changes entirely. This amiability is at the mercy of every east wind, of every chance loss. Thank God, religion gives a smile that persists, kind words that do not die with pain, and a cheerful outlook that no misfortune can obscure. The true Christian life is not at the mercy of the "feelings." The Christian smiles when his heart is full of trouble; he speaks kindly and scatters sunshine when his own spirit is sore oppressed; he lightens the burdens of others when his own burden is heavy and hard to bear. Have you this kind of religion? Do not think it is right to act as you feel. If your heart be full of sunshine, let it out; if it be full of lurid lightning, shut it in. Your duty is to make the world brighter; and in doing it your own gloom will disappear. Costly goodness is the cheapest kind; it always pays.—The Christian Guardian.

THE UPWARD JOURNEY.

I want to warn you that life's work is too serious for you to spend any time inquiring how much harm may come to you if you do certain forbidden things. Rather ask yourself, how much good will come to you if you will indulge in the thing prohibited. The thoughtful youth is concerned more for the good he can get out of any course of action than to be able to measure simply the harm which will come if he engages in it. Remember, you are in serious business. You are undertaking a journey which must end in the highest joy or the deepest despair. Every step of the way depends upon your own choosing God is willing to help you, but he will not force you.

No omnipotent hand will drag you unwillingly up the steeps and into some undesired heaven. If you gain the best things in time and the best things in eternity, you must keep ever before your mind the chief aim of all your struggling, and refuse all temptation to loiter and dally by the way. You are a king going up to your kingdom, and "the king's business demands haste."

On your way up to your life's Jerusalem there will be, necessarily, some struggle. Mark you, if your goal is worth while, the pathway that leads to it is up, and not down. It requires effort to ascend. It is easy to slide down. It has been said that any dead fish can float downstream with the current, but it requires a live one to swim up against it. Do not always expect smooth sailing. That is a golden hour when in some favorable time your life's bark is launched amidst the huzzahs of the multitude and the fluttering of banners. It seems an easy thing to slip down the well-oiled ways into the quiet waters which so gently welcome. Do not fancy that because all the waters around you are so smooth, the day you set out to sea, that there are no storms awaiting you yonder below the skyline. I would not discourage you, but I would warn you that your life's journey must have in it some pain as well as pleasure. If you are of heroic spirit this news will not daunt you; indeed, the very struggle through which you will pass will strengthen the purpose of your heart.—From "The Noblest Quest."

Young People.

BERNARD PALISSY.

One of the World's Heroes.

In the year 1510, in the southern part of France, Bernard Palissy was born. His parents were poor—too poor to give him even an elementary education. In an autobiography he wrote: "I had no other books than heaven and earth, which are open to all." His father was a painter of stained glass, and taught his son this art. This training in drawing and the use of colors in after years helped to bring him success as a potter.

When he reached the age of eighteen, young Palissy left this father's house and went into the world to seek his fortune. He traveled northward, working at his trade part of the time, and again he was occupied in land-measuring. For ten years he traveled, working at different places. Possessing a keen power of observation and reading all the books he could get, he gained a knowledge of chemistry, geology and botany.

After these ten years of wandering life, Palissy married and settled down to glass-painting and land-surveying. He made a study of history and classical mythology in order to find subjects for his window-painting. When children came in his home his expenses increased, and his earnings were too small for the household needs. Glass-painting was not lucrative enough for the drudgery required, so he turned his attention to the art of painting and enameling earthenware.

The sight of a fine piece of enameled pottery—probably a cup of Italian ware—roused in him an ambition to discover for himself the secret of the beautiful enameled surface. He felt that he could not leave his wife and children and go to Italy in search of the secret; so he learned at a neighboring village the rudiments of the potter's art; and then, year after year, he labored and experimented, searching for the secret of white enamel. He broke into pieces earthenware pots and pans, spread various compounds over the pieces, and subjected them to furnace heat. The experiments resulted only in broken pots, wasted fuel, drugs, time and labor. Palissy's wife reproached him for buying earthenware to break, when their children needed clothes and food. But so determined was he to master the secret that he erected a furnace, burnt more wood, and spoiled drugs and earthenware until poverty stared him in the face. Necessity compelled him to devote some of his time to painting and surveying, and for a short time his experiments ceased. But as soon as he was paid for his work his investigations began again, and he searched diligently for the white enamel until he was again reduced to poverty. In the last firing he had partially succeeded, for one piece out of three hundred grew white when it hardened. Believing that he could now complete the discovery, he built near his dwelling a glass furnace, doing all the work himself, even carrying the bricks on his back.

After seven or eight months his furnace was ready; and so were some earthenware vessels which he had made for the experiment, and a store of fuel which he had accumulated. For six days and nights he sat by the furnace, eagerly watching for the melting of the enamel. Then it occurred to the haggard Palissy that the defect might be in the materials, so he compounded fresh materials and borrowed money for more fuel and more pots. After the pots were covered with the new compound, he started a fire in the furnace and made a last desperate experiment. When the fuel began to run short, he used garden palings. More heat was needed, and he must have fuel; so he rushed into the house and seized the tables. Amidst the screams of his wife and children he broke up these tables and cast them into the furnace. Another trip to the house, and the shelves were torn down and thrown into the fire.

His wife and children thought he had lost his mind, and rushed out on the street crying out that he had gone mad and was breaking up the furniture. For a month he had not been undressed; and not only was he wasted with anxiety, and toil and want of food, but he was in debt and utter ruin seemed to encompass him. At last, however, the great heat had melted the enamel and the secret was mastered. When the jars came from the furnace and were cooled, a white glaze covered them.

Now he felt that he could endure scorn and reproach until he had a chance to put his discovery into practice. For ten years he had struggled through a succession of failures, almost starving himself and his family. And the tragic part of it was that it was no new secret that he had discovered. Every potter of Northern Italy knew the secret for which he had wasted so many years of his life in struggles and failures before success came.

Although ten years of Palissy's life had already been spent in the search for the enamel, six years more were required before the invention was perfected. An innkeeper who belived in his honesty boarded him for six months while he went on with his

manufacture. He erected another furnace; but as part of the inside was built with flints, which cracked and burst under the heat, his work was spoiled and six months' labor lost. He refused to sell the pottery, and broke it into pieces because the enamel was damaged by the pieces of flint which scattered and stuck to it. In the uncovered furnace he was often drenched with rain; and when he sought shelter indoors, he had to endure the mockeries and persecutions of his own household. He almost lost heart, grew melancholy, and wandered about the streets in tatters. His neighbors reproached him for his folly, and he returned to his former calling for a year, then took up his work again. From his failures he gathered practical knowledge, and learned more about the nature of enamels, the tempering of clay, and the management of furnaces. After these sixteen years of apprenticeship—during which he had taught himself—his years of toil and constancy of purpose were rewarded. His works were bought and appreciated by the queen, and her nobles eagerly sought specimens of his skill. Now he could maintain his family in comfort, and he kept improving his art, always aiming at the greatest possible perfection. His ornamental pieces are now regarded as rare gems and sell at almost fabulous prices. In London, at a sale, one of Palissy's small dishes with a lizard in the center sold for eight hundred dollars. His dishes, plates, vases and plaques were ornamened with models from life of wild animals, lizards, fish, insects, shells, and plants, and other pieces were ornamented with scriptural scenes or subjects from classical mythology. The best collection of Palissy ware is found in he museum of the Louvre, and a few specimens are in the British Museum.

For a few years, Palissy, assisted by his two sons, carried on the manufacture of pottery while he wrote and published several books on the potter's art, besides writing on agriculture, natural philosophy, and religion. But his suffering was not over; for, being a Bible student and a Proestant, he was persecuted as a heretic and imprisoned in the Bastile. His home and his workshop he found in ruins after his liberation by the intervention of the French court. Accordingly he went to Paris, and set up his pottery works; and there he lived, under the protection of the king, in peace and prosperity until 1588, when he was again arrested for being an enthusiastic Huguenot, and cast into prison. The king offered him his freedom if he would recant; but the old man of seventy-eight years was brave, and preferred death to falsehood. After a year's imprisonment he died in the Bastile, peacefully ending a life of heroic labor, extraordinary endurance, and rare virtue.—Cora Watkins in the Nashville Christian Advocate.

BROKEN LAW EXACTS PENALTY.

Th graft prosecution has won a substantial victory in the conviction of the vice-president of the telephone company for giving a bribe to the Supervisors in order to keep out a rival system. If the company had spent one-half the amount in making the service efficient that they paid for bribes the people would never have asked for a rival telephone system. It is curious how impersonal things depend on honesty and integrity and on fairness The telephone service in Berkeley is remarkably good, but in San Francisco it is unspeakably bad and always has been. The prices have been extortionately high and the service has been atrociously bad. The tens of thousands of nickels called down for which the company did not give the slightest service reappear in a bribe, and collect from the company's vice-president their value in the higher values of character. Impersonal dishonesty finally exacts its penalty not only from the soulless corporation but from persons who are responsible. Ten thousand people in San Francisco have been stung with the injustice, with the heartless tyranny of this corporation. However much the people may pity the convicted the fact remains that injustice, dishonesty and tyranny on the part of impersonal and indirect operations of a company will be avenged. God is the same. Dishonesty and injustice can not be hidden from his searching methods of administration.

THE LOVE OF GOD.

O Love of God, how strong and true,
Eternal, and yet ever new;
Uncomprehended and unbought,
Beyond all knowledge and all thought.

We read thee best in Him who came
To bear for us the cross of shame,
Sent by the Father from on high,
Our life to live, our death to die.

O Love of God, our shield and stay
Through all the perils of our way;
Eternal Love, in thee we rest,
Forever safe, forever blest.

HORATIUS BONAR.

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COME NOW AND WELCOME.

EVENING.

A lone stars swings at the edge of the world;
A lone bird sings with pinions furled
Where a wandering rose o'er a trellis goes.

The day is done; and the afterglow
Of the setting sun doth seem to throw
A rosy spell o'er hill and dell.

The earth is still; but the cattle low,
As over the hill they homeward go
From meadow lands to waiting hands.

And toil of day to the lighter task
Of eve gives way; while all things bask
In the last bright ray of dying day.
—Elizabeth V. Packard, in Boston Transcript.

HOW TO MAKE TIME FLY.

Bertie was very cross and miserable because he had to do his lessons. He had thrown his books peevishly on the table and had ruffled his hair in a fit of temper, and had stamped upon the floor and had done other foolish things, and now he was standing at the window looking out moodily upon the lawn. How slowly the time went by! Tick, tick, tick! What a slow, stupid old clock it was! Why did it not go faster? It seemed ages since ten o'clock, and yet it was only eleven now! Another hour and a half before lunch.

His father entered the room and looked at him sadly. "Tired of doing nothing, Bertie?" said he. "Come out on the lawn with me, and I will show you something."

They walked out together, and Bertie's father showed him the birds darting hither and thither, the sparrows and starlings in the eaves, and the rooks high up in the great trees, and the robins among the hedges. Then he asked Bertie to listen to Tom, the stable boy, whistling and singing merrily as he went about his work.

"Do you know why they are so happy, Bertie?" he asked.

Bertie shook his head.

"It is because they are busy doing something. The birds are building their nests. Tom is doing his duty in the stable. It is God's law that we cannot be happy unless we are at honest work. Now try it for one hour, and see how the time slips by."

Bertie's face brightened. He felt interested to see how the experiment would succeed. He went in and set himself to learn the second and third declensions in Latin, walking to and fro as he did so. By the time he had accomplished his task he looked up expecting to see that half the time had gone. He could hardly believe his own eyes. The hand of the clock pointed to half-past twelve! He had been so busy that he had not even heard it strike the hour.—Selected.

"Willie, did you put your nickel in the contribution box in Sunday-school today?" "No, mama. I ast Eddie Lake, the preacher's son, if I couldn't keep it an' spend it fer candy, an' he give me permission."—Denver News.

SILENT LETTERS.

Of vowels, all—good, better, best—
The loud, round "O!" is noisest;
The rest have ways more laudable
Because they're all in-A-U-d-I-bl-E.

—Nixon Waterman in September St. Nicholas.

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100 pieces Decorated Dinner Set, only	$9.00
10-piece Decorated Toilet set, only	$3.75

GROCERY SALE.

We bought at our own price an entire grocery store last week, moved the goods in, and now place on sale here—all are fresh, new goods, in fine condition—prices tell the rest.

60c jars of Comb Honey	40c
25c packages Parrot Food	15c
10c K. C. Baking Powder, 3 for	25c
30c tins 1-pound Spices, high-grade	20c
25c bottles Boiled Cider	17c
25c Libby Plum Pudding	15c
15c Dr. Brown's Jamaica Ginger	10c
15c Durkee's Cayenne	10c
25c Eddy's Salad Mustard, large	15c
15c R. & R. Plum Pudding, ½ lb.	10c
10c Boneless Chunk Codfish, 4 pounds	25c
10c Smoked Herring, tin	5c
5c Golddust, 6 pkgs. for	25c
25c Combs of Honey, 1 lb., 2 for	35c
35c Bottles Fruit Color and Extracts	20c
25c Tins Corn Beef 2 lbs	20c
5c Glycerine Toilet Soap, 7for.	25c

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